

A Godly

A newe short treatyse instructyng
euery parson, howe they
shulde trade theyr lyues in
Imptacion of Vertu, and
shewing of vyce, & declaring
also what benesyte man hath
receaued by christ, thzough
the ffusyon of hys most
precyous bloude.

Imprited

At London by me Robert
Stoughton. Dwelling with
in Ludgate, at the sygne of
the Byshoppes Head
ter.

Grace mercy and peace of conscience be
Multiplied and increased amonge all
them that loue our lord Iesus
Christ (the truthe of God)
in purenes of mynde
Amen.

Bretheren beloved in our Saueur 1. Cor. xv.
our Iesus Christe, Consyder
(I pray you) the greete good-
nes of God, i that he hath called you by
hys grace to the knowledg of him self,
thowghe the worde whiche is greete
mercy towarde you in Christe Iesu.
for fleshe and bloud (sayth. Saynte
paul) can not inherite the kyngdome of
God/neither can Corruptyon inheryte
pncorruptyon. Nichodemus bringe A
haryse and a man lerned, We knowe,
after the iudgements of men, and en-
dowed also with the gyftes of nature/as
wytte, reison, knowledg and vnderstanding
naturall: yet coude not he of hys owne
powre and strenght comprehend the hea-
uenly doctrine of our Saueur christ,
nor perceyue the celestial mynde therof
till

Ihon. iii.

till he was holpen by grace from God
aboue, and borne a new, Not of mortall
seede / but of immortall, whiche endu-
reth & lasteth for euer. For that whiche
is borne of the flesh is flesh (saith christ)
But that whiche is borne of the spiryte
is spiryte. Therefore sayde Christe Ex-
cepte thou be borne of water, and of the
holy spiryte, thou canst not see the kyng-
dome of God. For althoughe god synce
the begynnyng hath appoynted cer-
tayne gyftes of grace to þe nature of mā
by reason wherof he dothe excell in his
creacyon, all other creatures not only in
shape of body, stature and countenaunce
also in the aforesayde spiryтуall gyftes
of grace annexed to nature as wytt rea-
son, knowledge and vnderstandyng. For
when god made man at the begynnyng
he gaue hym a Reasonable soule, from
the whiche procedeth so God withdraw
it not a mynde of vnderstandyng in all
mankynde, aboue all other creatures
whiche the lord hath created vpon the face of
the whole earthe : yet trulpe wit thoue
the especyall grace of the lord **GOD**,

and

and gyfte from heauen aboue (althotigh
a man be neuer so wysse and excellent)
Yet can he not obtayne of hys owne
strenght (whych cometh, of oure first
byrthe) the true knowledge, feare and
loue of god, which fell from vs in adam

But by grace are ye saued throughe **Roma. 8.**
faythe (sayth paule) and not of youre
selfes nor throught workes, leaste any
man shuld boast hym selfe: but by chryst
are we saued and made the beloued son-
nes of the hygheste: As thyneth the
saynte John saynge: He gaue them
power to be the Sonnes of GOD, as
many as beleue in hys name whych are
not boyn of fleashe nor of bloud, nor of
the wyll of man: but of GOD. And **Johan. i.**
throughe hym (my bretherne) ye haue **Roma. viij.**
obtainyd not only knowledge and Jud-
gemente to dyscerne and iudge betwixt
the good & þe euyl: but also ye are made
able throughe the spyryte whych abyd-
eth in you whych ye haue of God to **Galla. 4:8**
chose þe good & to leaue þe euyl. for the **i. Cor. ij. b**
lord no doubte, is a spirite, sayth paule
and wher þe spirite of þe lord is, there is
lyberte and

11. Coz. .iij. and throughe hym ye are made stronge
so þe obey, for throughe Chryste (saith
he) I can doo al thyngs, whych he hath
made me able. Bretheren, yf ye obey &
be now ledde by the holy spirit of God,

Roma viii then trulpe are ye made the fre sonnes
of God, then shal ye also be made perfect
and obeyne victory agaynst syn, death
and hell, whych is the whole power of
Sathan our mortall ennemye. Brethe-
ren, deceaue not your selues / for loke to
whome ye do obey, trulpy his seruaunts
ye are, to whome ye doo obeye, whether
it be by obedience vnto rightuousnes or
synne vnto death. In Adam trulpe we
were all deade / but in Chryste we are al
made alpyue. as manye as beleue in hym
name as percepyng to the flesh (as. s.

Roma .vi. Paule sayth we wer all naturally boyn
þe chylde of wrath, as wel as al other
because of ovygynall synne, that reyg-
neth in all fleshe.

Reason was blind and nature cor-
rupte, therfore coulde it not obeye to
the wyll of God / but by olentye sto-
de agaynste hym / despyng that he ha-
ted

ted, and hatyng that he loued. For the i. Cozin. iij.
naturall manne (sayth Saynt Paul)
percepueth not the thynges of Godde/
that belonge to the spyryte, for they are i. Cozin. iij.
but folyshe vnto hym.

Neither can he perceue them (sayth he)
for they are spyrytuallye examyned:
but he that is spyrytuall, dyscuffeth all
thynges.

Brethern, your mindes are now light
ned by grace, and ye haue now receyued
the spyryte of God / whych byngethe.
knowledge and a perfecte willinge obe-
dyent mynde to do the wyll of God:

But whosoever hath not the Spyryte,
the same is none of hys.

Forasmuche as ye are partakers of the
holy spyryte, and are borne a new, ye are
not now (my bretherne) vnder the lawe
but vnder grace.

Obey vnto the fourme of doctryne (I
praye you) wherunto ye are called. for
trulye God hathe pleasure in a louelye
harte. And an obedyente mynde is all
wayes at peace wyth hym.

The naturall man not renued, knoweth

not God / neyther is he obedyente to
ryghteousnes, which is of value befor
hym, neyther can he / saye the paule / for
delectacyon and costome in euyl / blyn-
deth there vnderstandinge that they are
not obedyente / no not to that goodnes
that naturall reason teacheth them / &
they saye they know God, loue hym and
kepe all hys commaundementes. They
deceyue them selues vtterlye they nkyng
them ryche, when the world fauoureth
them, when in dede they are blynde and
poore. for though they possesse muche
yet in deyde they haue no thyng. Ther-
fore Luke. xij. for the hope of the vngodly is as the dry
thysle flower. for they saye they is
wayne and of none effecte. When they
heare the woorde of God, which is the
truth they are not obedyente to do there-
after. they delyghe in euyl / and haue
no desyre, to folowe ryghteousnes ther-
fore / when they come to the knowledge
of the scripture they fall sodenlye into
many dangerous errours. Some be-
cause they wolde behyde from Gods
w^orde they make them selues in a folysh cloke of
wypare

unparneed y^tp / sayng in the selfes / y^t it
can not other wyse be: When in dede
they stryue not at all to make resistāce
but doo lette the fleihelye mynde runne
whether it lusteth, So for lacke of obe-
dyence they fall into wyllfull synne, de-
ceayng them selves in their owne yma-
gynacyōs. To doo yuell they haue power
because they wyll / but to doo well they
haue none at al, for they wyll not. Thus
they vngodly abyde styll in theyre owne
lustes, and wyll not leaue of. But as
Sayncte paule saythe they heape to ge-
ther the treasure of wra^the agaynst the
daye of vengeance: when shal be ope-
ned the righteous Judgemente of God,
w^ho wil rewarde euery mā / acording to his
dedes y^t is to say / prayse, honour / & im-
mortaltye to them whych contynue in
good doing and seke eternall lyfe.

But vnto them that are rebellious / and
doo dysobey the trueth and followe
Iniquitye / shall come Indygna^tyon /
Wra^the / Trybulatyon / and anguysh
vppon the Soule of euery manne that
dothe euell / for wyth **G D D** trulye / the

re is

re is no Respecte of Parsonnes, for he
will rewarde euery manne after their
deses.

Nevertheless the multitude of the
ungodlye will not repent, for they ha-
ue pleasure to lyue in Synne, and some
that were escaped from the fythines of
ii. Petr. ii. the woorld (as Saynte Peter sayth)
through the knowledge of the Lorde,
and of the Sauoure and Redeemer
JESUS CHRIS TE are yet
entangled agayne therein and are ouer-
come.

Soe is the latter ende woorse then
the begynnyng. For of whome a man-
ne is overcome, to the same he is in bon-
dage.

Therefore they myndes are bris-
ble and are tossed to and froo, as a shyp
in the sea, wth ragynge wyndes wth
euerye perswasyon and blaste that com-
meth.

Some haue erred, and (as Saynte
paul sayth) are turned to bayne tanglig
(as if they thoughte the holy Kelygion
of Chryste our sauoure and Redeem-
er

me to stand in speaking & hearynge only, and not rather in obeyng to the wyl of the Lorde **G D** to do the same (by cause they wold be teachers) in the most holy scripture. And (as Paule sayth) vnderstādyng nat what they speak, nor wherof they affyrme. **1 Tymo. 4.**

But the Lorde **G D** hath called you dearely beloued by hys Grace, that ye shulde obeye to the true the, and be lyke fashioned to hys sonne.

Caste not awaye your confydence whiche hath so great reward to recompence / for trulye to be in oure saupours **Chyste** is to be a newe Creature.

A wyllynge mynd maketh an obedyent harte and a dyligent hande: Therfore as the holpe **Prophet**, sayeth plowe vp your freshe ground lyke dyligent husbandmen / and sow no more amongst the thornes: So shall ye byrynge forth the frutes of ryghtuousnes, and reape the rewarde of wel doyng, the husbandman laboureth the grounde dyligentlye in due season, as ye knowe, that the lord maye prosper the worke of hys hands

com

Math. xv. Consider your tyme lyk wyse and re-
Heb. xij. fuse not the grace of God whyles it ys
offred you, least at another tyme when
ye wolde gladdelye ye be not heard, for
as muche as ye are called by grace to be
chyliden of lyght / and heyyes of eter-
nal lyfe, for ye haue receyued of thys ho-
ly spyrte in a treste of your saluacyon
in that ye haue consented already wyth
poure whoate hartes to the Truthe of
God.

Roma. xiiij. I beseeche you by the mercyfulnes of
God. obey to the forme of doctryn, wher-
unto ye are called. And facyon not
poure selues lyke vnto thys Woorld.
but be ye changed / & as saynt paul sayth
in poure shape by the renuyng of your
Wyttes / that ye maye fele what that
good & acceptable wyl of god is. There-
fore as it is wyrtten: To daye yf yow
heare hys voyce / harden not your hart-
tes for trulye dysobedyence is hateful,
yea and often tymes doth the lord pu-
nyshe it. What was layd to kyng Saul
1. Reg. xv. by Samuell the prophet / whan he dys-
ij. Ke. xvij. obeyed the lordes commaundement, ye
know

know/hath the Lord(sayd he) as great
pleasure in brent sacryfices and offer
rynges as when the voyce of the Lord
is obeyed: Behold sayd Samuell, to o
bey is better then sacryfice, & to heare
is better the the fatte of rāmes, for re
belliō on oꝝ dysobedyēce is as the syn of
wytchcraft, & sloudburnes as the wyck
kednes of ydolatrie &c.

For an obedyente harte truly is muche
accepted wyth God, and a lowely trou
bled spyrte wyl he not despyce, it is a ve
ry pleasant grounde prepared & made
ready(as it were by the Industry and
laboure of a dyligēte husband man) for
the lord to plante all vertu and grace
in. Brethern obey to the wyll of God
and shewe a wyllinge mynde. By your
deydes be no longer slouchfull, neither
ouer muche afraied / neyther to haste
wythowte measure, wantynge dyctes
yon. But kepe measure in all your
wayes: and wysely consider place and
time. for ye are now no more your own,
but are dearelye bought wyth the y moste
precious bloude of Jesu. Of the lord

Eccle. f.

2. Peter. 1.

fynde you faythfull in lytle, knowe foze a
fuer tye, that he wyll make you rulers
ouer much. Ther toz (as Saynt peter
saythe) in your faythe mynyster be stue
in vertu, knowledge in knowledge, te-
perauncye in temperauncye, pacynce, in
pacynce, godlynes in godlynes, bzothez
lye kyndnes in bzothez lye kyndnes, loue
& c.

Remembze the mater is wayghty, ther
foz be not decepued. Surely yf ye wyll
walke by thys rule, ye can not fall, ney
ther shall ye be ledde a wzonge way. Go
not from the worde of God, declyne ney
ther to þ ryght hand neyther to þ left/
leaste ye perpysshe from the ryghte way,
foz as the bzaunche can beare no fruyte
of hym selfe excepte he abyde in þ Wyne
(sayth chryste) no moze can ye excepte
ye abyde in me. Se that your faythe be
spuely cleauynge suer to the holy word
of god, which is already grafted in you
Trewlye (except you haue beleued in
bayne) it is of powere to saue your souls
les, foze it is quyk and myghty in ope-
racyon, & sharper / then any two edged
sword

John. xv.

¶ Nowe ye knowe bethern/ the ende of
the commaundments, is loue that cometh
meth of a puer hart, of a good conscyence,
and of fayth vnfayned: whose frutes
can not be hydde. But as for suche as
turne backe vnto ther own wyckednes
the lord shall lead them furth with the
eueldoers, but peace shalbe vppon Iera
sall. Truly knowledg is daungerous/
where loue and obedyence is lackynge/
for it tyckelyth the mynde of folles, and
lefteth them vp to vanyty: But such as
seke to encrease in vertu walke surely.
¶ Therfore searche not vnreuerently the
sacred worde of god, least ye stumbe in
your way, and take a sobeyn fall. know
ledg is a gyfte of the spyrte, and in the
hand of god and he measureth hys gyfts
to hys creatures at hys owne pleasure
and wyll, ¶ Therfore, whether ye obtayne
at hys hand ether much or litle, praise
him for it, and be content to his doyng.
¶ Search not the gronde of such thynges/
(sayth the wyle man) as are to myghty
for the: But loke what god commaun
deth and thynke apon that alwayes: and

Be:

be not curyous in many of hys works
for he that louethe pereryll shall pereryll
therin. Grudge not agaynst the good
manne of the house, though he do wyth
hys owne as he leyth, leaste thou be re-
prouyd and sent awaie with rebuke.

Be ye therfor dyscret and sobre settell
poure Hartes in the true feare of God,
and arme poure soules to temptacyon.
Turne your eares to the truth, my bre-
theren, and vse the gyftes that ye haue
receaued wyth a lowly and an obedyent
harte saythfully, that your frutes maye
appeare and receue not the grace of god
in bayn, for it is writen. I haue hard the
in a tyme accepted, and in the day of sal-
uatyon haue I succoured the. Beholde
ij. Coz. v. now is that well accepted tyme, sayth
paul, now is the day of health, lett vs
geue none occasyon of euill, that in our
mynysteryng, or offyce ther be found no
fauite. But in al thynges, let vs behaue
oure selves, as mynysters of God: In
much pacyence, in afflycyons, in necessy-
ties, in agaynstis, in stryfes, in labours
in watchynges, in fastynges, and in pu-
rency

kenes. &c. many do heare rede & speak
the holys scripture, (praised be God)
and many desyre to know muche. But
blessed and happye are ye, whych obeye
to the ruther. So that ye doo the rather
for the kyngdome of God, standeth not
in wordes (as ye wel know) but in power
& workynge the wycked synners haue
God, and hys holy worde many tymes
in their mouthes: but they walke styll
in ther own corrupt ways. truly they are
the bounde seruaunts of synne & be sub
dued to lustes & ouercom of sinne. for of ij. Pet. iij.
whome a manne is ouercomed Say the
Sayncte peter to the same he is in bon
dage. The vngodly manne hath not the
feare of God, befoze hys eyes: Neither
doth he regarde the law of the hyghest.
Therefore shall he not be preferred, for
God regardeth hym not, neyther wyl
he defend him in the tyme of trouble. can
suche prosper: as take parte agayn st &
hyghest, & prouok & lozde to anger, conti
nually in ther vnlawful dedes: & fyght
agaynst the holy spryte of our God: ad
yet they say in ther hartes. True, God

W

seechis

Apoca. xij

seeth it not, the God of Jacob regardeth
it not they do euill and they say they do
wel ye although they know many tymes
the contrary because they deyle in euill
theyr folysh hartes are blynded. Ther-
fore must they reape the frutes of theyr
labours when they thynke them selues
wyle they become folys, bycause theyr vn-
derstatyng is blynded. Whenthey think

An ydol is they knowe God loue hym, and serue hym
that whych most truly they serue an ydol and a false
hithethe God in hys steade and place, sayned of
loue of the theyr own flethly lustes and carnall affec-
tarte and tyers and of the eternal God saue them as
is placed in me only they knowe nothing for where
the towne a mans treasure is, sayth Chyeste there
of God. wyll hys harte be also. In wordes truly
Every man many say they know god. but wyth their
nes trea- dedes they shamfullpe deny hym. in that
surreis that they refuse to lyue accordyng to hys com-
mandments & wyll they haue forsakē
wh he lo- & liuely testamēt of god made in the pre-
ch beste cyon & bloude and death of our sauyours

Chyeste Jesu to all that beleue in hym
(this is to say) whych wyth a free harte, do
put the miselues under the covenante of
God to do hys wyll. And after theyr oth

the Imagynacyon sayne themselves an
 other waye to the kyngdome of heauen/
 eagerly and by oade to the fleshe as they
 lustichy refused the narrowe waye, and
 strayght gate that leadeth vnto lyfe and
 haue chosen that by code easie waye to ly
 ue after theyr lustes whych leadeth al þ
 walke in it, into euerlastyng cōdemna
 cyon on wylle do they to take the word
 of the lord whiche he ordeyned a lantern
 and a lute lyghte vnto theyr fete to walk
 in extreme darknes, of theyr owne bynd
 Imagynacions neuertheles, thus sayth
 the lord our mercifull God vnto the vn
 godly synners. If I saye to the wycked
 he shall dye sayth the lord yett he tur
 ne from his wyckednes and do the thyng
 ges whiche is equall and ryght he shall surely
 lyue, & not dye & again, O turne you tur
 ne you sayth þ lord. O why wyl ye dye?
 As trulpe as I lyue, sayth þ lord, I haue
 no pleasur in the death of a sinner but wyl
 rather þ he couert & lyue. & c. Brethre I
 beseeche you for the dore mercy of God, es
 teeme your saluacyō and heath whiche is pre
 cious & is now so frely offred vnto you
 in þ precious blood of Iesu: haue cōpassiō

This
 way is nar
 rowe, and
 strayte to
 the fleshe
 but by cōde
 and easie
 to a wyllyng
 mynde.

Eze. 33.

your owne soules, and shewe loue and
charite to the pouer oppressed: the lame
blinde and nedye loke vpon your selves
wth an inward eye: and see that your
soules be refreshed, that they may liue
Why wyl ye ope. conuerte and turne
to the lord, wth your whole hartes:
from your wicked and synfull wayes.
& trulye your synnis are forgiuen you.
why esteeme ye so much the vayne pleas
ures of this worlde? Althych are the
delyghtes of the carnall and earthelye
mynd seying they are so vayne and trans
pyeore. Remember Claus: Sell not
your inheritaunce & hyche is precyous
for soowle & a ppyce: lesse after when
ye wolde gladly obayne, ye be put by.
Bretheren, Consider ye are not nowe
vnder the law: but vnder grace. because
ye are graffed into Iesuchrist by faith
Wherfore I beseeche you: doe no more
willfully euyl: Soe as your enemye
doe ye no harme. Whyltellchyldepre.
shere: & praye wth I vnto you saythe
Seynt John that ye syne not. But if
any man synne: yet haue we an Advo
cate wth

with the father (sayth he) Iesus christ
whych is ryghtuous. & c. For the lord
ordereth a good mans goyng (sayth ho
lye Dauid) and hath pleasure in hys
waye. Though he fall, he shall not be
hurt, for the lord upholdeth hym, with
hys hande. & c. O, that ye wolde nowe
obey to the voyce of God, conceived in
hys sacred word, that ye myght receyue
Christe into your soules.

Wethen beloved in our sauyour
Christ Iesu, I beseech you for the dear
loue of Christ Iesu whych refused
not to suffer reproche of the worldde, &
so geue hys lyfe for oure sakes that we
might lyue by hym) be warned in time
leaste Satan begyle you, and bynging
you a slepe with the world through in
ordynate desyre of vayne ryches, loze
and pleasur therof, couetyng after mery
and ioyfull dayes here delighting the
mynd in wantonnesse or worldly lusts,
whych is the playne waye to utter desol
truction. Know ye not, how the ennye
my seeketh busynesse by these thynges to
betray you? And how he layeth carnal

in fleshy

Although
p righteous
happen to
fall some
tyme into
synne: yet
they haue
an aduoca
te for it w
the father,
because they
wolde not
synne.

1 John 2.1
and .99

Rom. xiii.

fleashelye and worldlye pleasures as a
bait, wherein venym is yett hydded before
your eyes to catche your myndes: that
he may so carrey you awaye. For as the
fowlers bayt bettreyeth þe fowles: So
doth the vayne pleasures of this world
begyle the myndes of fowles: For
throughe the desyre of it the enemy ouer-
cometh them leaueinge the spere from
one vanyte to another till he haue so
broughte hym in woodfull bondage, and
moste miserable captiuyte. But this
ye knowe my brethren. I meane the sea-
son, how it is tyme (as Sayncte paul
sayth) that we shulde nowe awake out
of slepe, for nowe is our saluacyon ne-
rer, then when we beleued. The nyght
is paste, and the day is come nigh. Lett
vs therfore caste awaye the dedes of
darkenes, and put on the Armour of
lyghte. Lett vs nowe walke honestlye
(saythe he) as in the daye lyghte: not in
eatynge and drynkyng, charynge,
& wantones nether in strife & enuyng
but put ye on the lord Iesus Christ, &
make not prouisiō for þe flesh to fulfill
the lustes of it. Truly we are called (as

ye know to suffer with Chyſt, that we
myght be made partakers wth hym in glo
ry for yf we were grafted lyke hi in death
Then ſhall we be lyke hym alſo in the re
ſurrextyon, the rych man lyueth here in
al pleasures and ſayed deſpouſly. And
Lazarus lyued in trouble ad payne. But
after this lyfe Lazarus receued ioye ſaith
Chyſte and the rych man payne. for A
braham ſayde vnto hym: ſonae remem
bre that thou in thy lyfe to me receyuedſt
thy good and contrary wiſe Lazarus pa
ne. now therfore is he cōforted, ad y^e art
punyſhed. Our ſauour, Chyſte trulye
being y^e lord of our glory during y^e tyme
of this lyfe walks here through many
trybulacyons. He refuſed y^e ſcepter and
crown of a worldy kingdō wth al y^e bayn
fred myſſe glory y^e the world could geue
hi: & receued wth mour nigtraces on his
head a crowne of tharpethornes & a rebe
for a ſceptre in his right hād, y^e he might
ſo for our ſakes accompliſh y^e wyll of his
heuenly father, & gette victoꝝ againſt y^e
whole powꝛe of y^e enemy. Chyſt ſuffered
for vs ſayth. ſo peter leauyng vs an exāple
y^e we ſhuld follow his footſteppes. wth d^es

Ieſus aus
tem dixit
illis. Amē
dico, vobis
quod vos
qui ſequiti
estis me, in
regeneratio
ne cum
ſcedetis
huius homi
nis in ſede
maieſtatis
ſue. &c
Mat. xix
Mat. xvi

no synne/neyther was ther guyle found
in his mouthe. &c. Chryste had no felpe
cypre in this presente worlde whych is
now corrupte, but his ioyfulnes was
in the wyll of his father, and he had a
great respecte to the reward at the end
¶ If the sonne of God takynge oure na-
ture vpon hym, myghte not scape, but
muste drynke of this Cuppe, who saied
The seruante is not a bouethe master,
neyther the m-nger greater then he
that sendeth hym. Thynke not ye to
escape my Brethern, if ye intende to be
made partakers with hym of his fathers
heauenlye kyngdome. Therfore wyth
patience possesse your sowles, and lyke
faytheful Sowdiours of Iesus chyst,
take vp youre Crosse, and folowe hym,
for trulpe he hath promysed, that if ye
be partakers with hym in sufferynge, ye
shall be partakers wyth hym in gloze.
But if you lyue after the flesh & haue
your pleasure amongst the wycked; ye
must dye: But if ye mortify the dedes of
the flesh, throughe the spyrte, then shall
ye lyue. Brethern, ye are called of God &
ye

pe shuld be holy. Therfor I wolde not
that pe shulde now be partakers in the
dedes of the wycked, and haue fellow-
shyppe wyth deuels, for truly (as saie i. Corin 15
paul sayth) pe can not be partakers of
the lordes table, and of the table of de-
uels, neyther drynke of the lordes cup
and of the cup of deuels, Eyther shall
we prouoke the lord (sayth he) or are
we stronger then he? pe can not serue
God and mammon, how agreeth light
wyth darkenes? ryghtousnes wyth vn-
ryghtousnes? or Christ wyth Belial?
The hart that goeth two ways truly is
hated, and such as are double tounge-
d are accursed of God.

What can it profite a man to wyne
ne all the world wyth the losse and da-
mage of his owne soule? yea what
shal he geue to redeme it agayn with al
he that seketh to saue his lyfe shall lose
it (sayth the chryste); But he that wyl lose
his lyfe for my sake, shal saue it. yea blis-
sed and happye are those, (Sayth the
spyrte) that loue not ther lyues vnto
the death: Truly they shall receaue a
crowne

Crowne of life. And although ye know
the truth already (my Bretheren dearly
beloued in our Sauoure Iesu Chyſte
yet I thynke it not vayne by theſe let-
ters to ſtyre vpp your remembraunce
for trulſe it is my deſyre that ye ſhoulde
not perſhe wyth þe worlde. but that ye
ſhoulde turne from your ſynnes, and liue
Therefore ſeuinge God hath called you
wyth an holy callinge, for he hath ſup-
plyed your harts with the oyle of graces
& opened your vnderſtandynge, by his
holy ſpyrite: Soo that ye haue nowe
ſene his holy wyll declared vnto vs in
Chyſte Ieſu And haue conſented, þe
is the trueth of God I beſeeche you by
the mercyfullnes of God: make your
bodies, a quicke and lyuely ſacrifyce,
holy & acceptable to God: As ſayncte
Paule ſayth is your reſonable ſeruyng
of God, And faſcyon not your ſelues
lyke vnto theſe worlde, but be ye chaun-
ged in your ſhappe by the Renuyng of
your wyttes. Seynge ye are nowe
ryſen wyth Chyſte, ſet your myndes
about on heauynly thynges where Chyſte
ſitteth on the ryghte hande of God the
father

Father and not on the thinges þat are on þe
earth. But he can deceiue not your selues
by bringe furthe the perfecte frutes belon-
gynge to repentaunce which is amende-
ment of lyfe. Let it appere I praye you
that ye are of chryste & haue had the
woorde in dede. Trulye it is good þat
the harte be establisshed with grace and
not wth vanytes. If vertu encrese, ye ca-
not be pole, nor yet vnfruitful i þe know-
ledge of chryste. But he that wanteth
thys as saynte Peter sayth, is blynde
gropynge for the way wth hys hand and
hath forgottē þat he was purged fro his
olde synnes for true fapth is pure & ca-
not be hydde neyther may she i any wise
dwell or abyde alone for she hath a great
desyre to many vertues. She accompa-
nyeth her selfe wth gods wysedō & loue
She is nourysed daylye wth the bryght
sone of ryghteousnes & þe highest wa-
tereth her plantes wth þe swete showres
of grace. Through perfecte obedyence
to the wylle of god. She spredeth furthe
her braunches in due season wherby she
obtaineth a sure hope her fruytes pro-
ceade from the tree of lyfe i for trulye

truly they are the woꝝkes of the spirite
of God, as loue, ioye, peace, long suffer
ynge, gentlenes, goodnes, faythefullnes
mekenes, temperance. for her eye mayte
hath the commaundementes of the lord
to kepe them: for in them is her lyte,
Dearly beloued ye are celled and chose
ye are washed from an euill conscience:
ye are sanctified by the bloude of Iesu,
through the eternalle spyrte, whiche
dwelleth in you: By whom ye are able
throught chryste, whiche as saynt pau
le sayth, hath made vs able to be mynys
ters of the new testamente. Therfore
woꝝke out your saluacion, And as the
Apostle peter sayth, make your callinge
and electyon sure, through good woꝝkes.
Whiche therfore youre members be
are earthy, And walke not from hence
fourth, as nether hiten people walke in
bande of theyre myndes, blynded in
darknes, vnderstandyng, being straungers
from the lyte that is in God, thowghe
the vngnowaunce that is in them, because
of the blyndnes of there hartes, whiche
beinge paste repentaunce, Have geuen
them

them selues vnto wantonnes, to woꝝke
almaner of uncleannes: euen wꝝth gre
dymes. But ye haue not so lerned
Chyste as saynte paule saythe. yf so
be ye haue hard of hym and are taught
of hi. Euen as the truth is in Iesus so
then as conceyninge the conuersacyō in
tymes past, Iape from you the olde man
whych is corrupt. (through delectable
lustes, and be ye renued in the spyryte
of your vnderstandyng myndes: And
put on that newe man whych is shapen
after the ymag of god, in ryghteounes
and true holynes, nowe therfore as ex
lecte of God holy and beloued, put on te
der mercy kienes humblenes of mynde,
kenes, Longe sufferynge, forbearing one
another, and forgyuynge one another. **Coloss. 3.**
yf anye man haue a quarrell to an other
(saythe Saynte paule) euen as Chyste
forgaue you, euen so do ye. ye are called
to be chyldren of lyght that ye shoulde be
holy and wꝝth out blame. yf ye put to
a wyllynge mynde ye shall fynd the lorde
ready wꝝth hys grace at your hande.
for God loueth you and therfore wyll be
all

all wayes defende you and deliuer you
in the howle of temptacion (whiche as
Chryste sayth shall come to tempte the
that spee vpon the face of the earth. But
ye haue not receyued the spyrte of the
world, that your telypetye shulde be in þ
thynges therof: Neyther that ye see
God all way outwardly, and to serue
hym in the letter. But ye haue receyued
the spyrte of God, whiche loosed in
your hartes the woordes of synne, and
opened the inward eyes of your mynde
that ye shulde now haue no more pleas-
sure in them. For þ vayne is take away
for your hartes, and ye are turned to þ
loved that ye maye now see the bryghte
face of God / whiche is his loue, and
mercifull & yll towards vs in Chryste
Jesu. Therfore truly we are called and
taughte of God to serue hym in a new
conuersacion, in spyrte and veritye
and not in the olde conuersacion of the
letter. For the letter killeth (sayth saint
paul). But the spyrte geueth lyfe. If
the spyrte testament had bene faulter
sayth he, the shuld there no place haue
bens

Heb. viii.

bene soughte for the second. for in rebu
kyng them he sayth, Beholde the dayes
will come (sayth the Lorde) and I will
syng the vppon the house of Israel and
vpon the house of Iuda a new testamēt
not lyke the testament that I made with
theyr fathers at that tyme when I toke
them by the hande and ledde them out of
the lande of Egypte for they concynured
not in my testament and I regarded the
not sayeth the lorde, But this is the tes
tament and I regarded them not sayth
the lorde, But this is the testament, that
I will make wyth the house of Israel
After those dayes (sayth the lorde) I wil
put my lawes in their mindes and in theyr
hartes I wil wyte the: & I wil be their
God, & they shall be my people. (This is
þ new testamēt, þ the lorde hath now ma
de w his people. trulye he wyteyth his
lawe by his spyryte in theyr hartes, þ
they maye doo it accordyng to his wyll.
Sainte Paule testifieth, þ Iesus christ
was a mynistre of the cyrcūcysyd for þ
truth of God, to cōsyrme the promyses
made vnto þ fathers, by whō ye are cal
led & made ministers i þ new testamēt
and

Rom. xv.

and partakers of the true circumspicy
which is in spyrte & not in letter, & ye might
receiue of hys holynesse throught the spyrte
that he hath geuen vs. Therefore (my
bret bre) be ye holy, be ye holy in al your
conuersation, for it is wyrt. Be ye ho
ly for I am holy: and surely, the things
that ye haue in hand be very holy: and
we yknow how that ye are partakers of
the nature of God, by participacion of
hys holy spyrte which ye haue recea
ued: And how that ye are made the tem
ple of God, because hys holy spyrte dwel
leth in you: defile not the this holy place
least the lord be angry, and so ye perishe
from the ryght way. This holy cytye
new Ierusalem, I haue sawe com down
Apoca. xxi. from God out of heauen prepared as
a bride garnyshe for her husbande.
And he harde a great voyce out of hea
uen saying, Beholde the tabernacle of
God is with men, and he wyll dwelle
wyth them. &c.

This holy tabernacle and dwelling
house, hat he god pyght among yow, and
not man, after whiche moyses was co
mande

maunded to make all the woꝝke whiche
were but shadowes (sayth saint Paul)
of true thynges to come: And were oꝝ
deyned vntyll the tyme of refoꝝmacyō
whiche hath God now in this last tyme by
Chryst opened vnto vs, soꝝ by his blood
we haue we an open waye in into the ho
ly place, and moost holpe by the newe ad
uising way, whiche he hath pꝛepared soꝝ
vs though the wayle, that is to saye, by
his fleshe. And by Chryste are ye beloz
ued, and made n-ynsters in the newe
testamente and pꝛyestes vnto the hygh
god to offer in the holy place in holy ves
sels of pure golde that acceptable sacry pure golde
fyce of pꝛayle and thankesgeuyng, that are the harz
is to saye, the frutes of those syppes, whiche are the harz
do confesse bys mooste holy name, atten syppes of
de therfoze to þ thing, that ye haue now me purged
harde (my deare bytheren) and as deaz from the
re chyldren, labour earnestly by the helpe of
pe of the spyryt to kepe your selues vnspotted, and
spotted of the woꝝlde, that ye may be saued
ued and be made the perfecte sonnes of
God, and coheyes wyth our saupoure
Jesus Chryste of his euerlastyng beas

uently kyngdome. Amen.

The god of all patience and consolatiō
grut to everyone of you grace so colabo
re and trauayle in your callunge after
the example of Chyste, that your gyfte
maye encrease, leaſt you alſo be plucked
away in the ſcourge of the wycked, and
fall from your ſtedfaſtneſſe. But growe
in grace and the lord wyll deliuer you
from all euill doynge, and kepe you
to his heauenly kyngdome: to
whom be all prayſe, honour
and glory for euer and
euer. Amen.

The grace of God be wyth your ſpyryt
Amen

Yours as charytee byndeth me,
Henry harte.

Beue all the prayſe to God, and be
alwayes thankfull vnto hym.

Anno. 1548. the. 23 October

